

THE
UNIVERSALITY

OF THE
Love of GOD to Mankind,

Proved by
Express Testimonies of the
HOLY SCRIPTURES.

ALSO,
AN ENQUIRY into the Scriptural Significations
of the Words *Election*, *Elect*, and *Reprobate*.

By JOSEPH BESSE.

The *Jews of Berea* are commended, as being *more noble than those in Thessalonica*, in that they received the Word with all Readiness of Mind, and searched the Scriptures daily, whether those Things were so. Acts xvii. 10, 11.
God is Love. 1 John iv. 16.

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UNIVERSITY

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Love of God to mankind

by

His Majesty's Sermons of the

HOLY SCRIPTURES



An Essay in the

of the World's History and Literature

JOSEPH H. B. S. E.

The History of the

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THE INTRODUCTION.

FOrasmuch as the Generality of those, who have entertained the Notion of absolute and personal Decrees of Election and Reprobation, are profess'd Protestants, who acknowledge the holy Scriptures to be the Rule of their Faith and Practice ; the following Treatise is entirely grounded upon plain and express Testimonies of the inspired Penmen of those sacred Writings, and as such submitted to their serious Perusal ; who, if in the present Case they will make that their Rule, which they profess to be so, may perhaps meet with some useful Information ; and that they may not deprive themselves of the Benefit designed them, they are intreated to beware, that in the Perusal thereof, they have their Minds rightly disposed to receive the Testimony of Truth in its plain and most obvious Sense ; and that they make not their own preconceived Opinions the Standard to measure the Meaning of Scripture by, but that in all their religious Enquiries, they have Regard to the Scriptures, as a Standard or Rule whereby to regulate their own Notions : So may they most safely acquiesce in the plain and express Doctrine therein delivered, for they are

*an excellent Preservative against those cloudy Conceits and Notions, wherewith mistaken or seducing Teachers are accustomed to draw aside unwary Hearers, who with too much Credulity rely on their Interpretations. “ * For this Cause, saith Augustin, was it (the Scripture) written by the holy Ghost, that we may all, as it were out of a common Fountain of Health, take Remedies out of it for our particular Maladies.”*

Also a modern † Advocate for the divine Authority of the holy Scriptures, saith, “ Here all Sorts of Men and Women, that are under no natural or moral Incapacity, may read their Duties to God, and to one another, in their several Stations and Relations wherein the divine Providence hath placed them ; for the holy Scriptures testify that we ought to love God above all, and our Neighbours as ourselves : They show us what we are to believe concerning God, Christ, and the Holy Spirit ; how to order our Thoughts, Words and Actions, and so to live here, that we may be happy hereafter.”

The

** Hac ipsâ de causâ a spiritu sancto scripta est, ut veluti ex communi quodam sanitatis fonte, omnes nobis ex hâc remedia propriis passionibus assumamus. In Psal. Prolegom.*

† R. Claridge's Treatise of the holy Scriptures, Pag. 4.

THE INTRODUCTION.

The ensuing Collection of holy Scripture may perhaps be also useful to such Readers as have entertained so narrow Conceptions respecting the Grace of God, testified of in holy Writ, as usually in their common Discourse to ascribe Men's Sins and Failings to their Want of Grace; whereas they will here find it clearly proved, by most evident and express Testimonies of holy Writ, that Grace is an universal Gift of God, freely imparted unto all Men without Exception, and intended for the Reformation even of those who rebel against it, who reject its Teachings, and will have none of its Reproofs, which yet are repeated from Time to Time, in order to reclaim Sinners from their evil Ways, that so their Transgressions might not be their Ruin: That the Operations of Grace on the Minds of Men are not irresistible; that the Methods of its Working are instructive, not coercive; teaching, not constraining; reproofing the Evil-doer for every Act of Transgression and Disobedience, and ministering Consolation to all such as observe its Instructions, and turn at its Reproof. Wherefore those who have entertained Notions of the Operations of the Grace of God being irresistible, may, if they are willing to regulate their Sentiments by Scripture, be better informed.

The Enquiry made in this Discourse into the scriptural Sense of the Words Election, Elect, and Reprobate, 'tis hoped may be instrumental to open the Eyes of such as are willing to see, and to enlighten their Minds with more just Apprehensions,
of

The INTRODUCTION.

of the Signification those Words bear in the holy Scriptures, than they have had heretofore.

Having premised these few Observations we proceed to Chap. I.

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C H A P. I.

*Proving, that the Purpose, Will and Pleasure of
God, is the Salvation of all Mankind.*

THIS Position is confirmed by the express Testimony of the Apostle *Paul*, who in his first Epistle to *Timothy*, when he exhorts, that “First of all, Supplications, Prayers, Intercessions and giving of Thanks, be made for all Men,” adds this cogent Reason for so doing, “for, *says he*, this is good and acceptable in the Sight of God our Saviour, who will have all Men to be saved, and to come unto the Knowledge of the Truth. For there is one God, and one Mediator between God and Men, the Man Christ Jesus, who gave himself a Ransom for all. 1 *Tim.* ii. 3, 4, 5, 6.”

The Apostle *Peter* also declares, that “The Lord is long-suffering, not willing that any
— should

CHAP. " should perish, but that all should come to

I. " Repentance. 2 *Pet.* iii. 9."

~~~~~ The Salvation of God is a " common Salva-  
tion. *Jude*, Ver. 3."

The Purpose of God in sending his Son, was the Salvation of the whole World, as the holy Scriptures expressly testify, viz.

" *Luke* ii. 10, 11. Behold, I bring you good  
" Tidings of great Joy, which shall be to ALL  
" PEOPLE ; for unto you is born this Day in  
" the City of *David* a Saviour, which is Christ  
" the Lord.

" 1 *John* iv. 14. We have seen, and do  
" testify, that the Father sent the Son to be  
" the Saviour of the World.

" *John* iii. 17. For God sent not his Son  
" into the World to condemn the World, but  
" that the World thro' him might be saved.

" *Heb.* ii. 9. We see Jesus, who was made a  
" little lower than the Angels, for the Suffering  
" of Death crowned with Glory and Honour,  
" that he by the Grace of God should taste  
" Death for every Man.

" 1 *John* ii. 1, 2. If any Man sin, we have  
" an Advocate with the Father, Jesus Christ  
" the Righteous : And he is the Propitiation  
" for our Sins, and not for ours only, but also  
" for the Sins of the whole World.

" 1 *Tim.* i. 15. This is a faithful Saying,  
" and worthy of all Acceptation, that Christ  
" Jesus came into the World to save Sinners.

" 2 *Cor.* v. 19. God was in Christ, recon-  
" ciling the World unto himself."

CHAP.

## C H A P II.

Proving, *that the Call of God, and the Offers of his Salvation, are extended unto all the Children of Men.*

**T**HE Texts produced in the foregoing Chapter have shewn, that the Purpose and Will of God is the Salvation of all Mankind, and that for that Purpose the Son of God was manifested in the Flesh. We are next to shew, that the Call of God, and Offers of his Salvation, are extended to the Children of Men universally, without respect of Persons : In Proof of which, we propose the following Texts of holy Scripture to be seriously consider'd, *viz.*

“ *Isa. xlv. 22.* Look unto me, and be ye  
“ saved, all the Ends of the Earth.

“ *Isa. xlix. 6.* It is a light Thing that thou  
“ shouldst be my Servant to raise up the Tribes  
“ of *Jacob*, and to restore the Preserved of  
“ *Israel*. I will also give thee for a Light to  
“ the *Gentiles*, that thou mayst be my Salvation  
“ to the End of the Earth.

“ *Isa. lv. 1, 2, 3.* Ho, every one that thirst-  
“ eth, come ye to the Waters, and he that  
“ hath no Money ; come ye, buy and eat,  
“ yea, come, buy Wine and Milk without  
“ Money and without Price. Wherefore do ye

B

“ spend

CHAP. " spend Money for that which is not Bread,  
 II. " and your Labour for that which satisfieth  
 " not? Hearken diligently unto me, and eat  
 " ye that which is good, and let your Soul  
 " delight itself in Fatness. Incline your Ear,  
 " and come unto me; hear, and your Soul  
 " shall live.

" *Isa. lv. 6, 7.* Seek ye the Lord while he  
 " may be found, call ye upon him while he is  
 " near. Let the Wicked forsake his Way, and  
 " the unrighteous Man his Thoughts; and let  
 " him return unto the Lord, and he will have  
 " Mercy upon him, and to our God, for he  
 " will abundantly pardon.

" *Ezek. xviii. 30, 31, 32.* Repent and turn  
 " yourselves from all your Transgressions; so  
 " Iniquity shall not be your Ruin. Cast away  
 " from you all your Transgressions, whereby  
 " ye have transgressed, and make you a new  
 " Heart, and a new Spirit; for why will ye  
 " die, O House of *Israel*? For I have no Plea-  
 " sure in the Death of him that dieth, saith  
 " the Lord God: Wherefore turn yourselves,  
 " and live ye.

" *Rev. xxii. 17.* And the Spirit and the Bride  
 " say, come; and let him that heareth, say,  
 " come; and let him that is athirst, come; and  
 " whosoever will, let him take the Water of  
 " Life freely.

" *Deut. v. 29.* O that there were such an  
 " Heart in them that they would fear me,  
 " and keep all my Commandments always,  
 " that

“ that it might be well with them, and with CHAP.  
 “ their Children for ever. II.

“ *Acts* xvii. 30. God now commandeth all  
 “ Men every where to repent.

“ *Mat.* xi. 28. Come unto me all ye that  
 “ labour, and are heavy laden, and I will give  
 “ you Rest.

“ *Mat.* xxiii. 37. How often would I have  
 “ gathered thy Children together, as an Hen  
 “ gathereth her Chickens under her Wings,  
 “ and ye would not.

“ *Prov.* i. 20, *to the End.* Wisdom crieth  
 “ without, she uttereth her Voice in the Streets.  
 “ She crieth in the chief Place of Concourse,  
 “ in the Openings of the Gates, in the City  
 “ she uttereth her Words, saying,

“ How long ye simple ones, will ye love  
 “ Simplicity; and the Scorners delight in their  
 “ scorning, and Fools hate Knowledge?

“ Turn ye at my Reproof: Behold, I will  
 “ pour out my Spirit unto you, I will make  
 “ known my Words unto you.

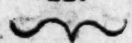
“ Because I have called, and ye refused, I  
 “ have stretched out my Hand, and no Man  
 “ regarded.

“ But ye have set at nought all my Counsel,  
 “ and would none of my Reproof, I also will  
 “ laugh at your Calamity, I will mock when  
 “ your Fear cometh;

“ When your Fear cometh as Desolation, and  
 “ your Destruction cometh as a Whirlwind;  
 “ when Distress and Anguish cometh upon  
 “ you.

CHAP.

II.



“ Then shall they call upon me, but I will  
 “ not answer ; they shall seek me early, but  
 “ they shall not find me :

“ For that they hated Knowledge, and did  
 “ not chuse the Fear of the Lord.

“ They would none of my Counsel, they  
 “ despised all my Reproof.

“ Therefore they shall eat the Fruit of their  
 “ own Way, and be filled with their own  
 “ Devices.

“ For the turning away of the Simple shall  
 “ slay them, and the Prosperity of Fools shall  
 “ destroy them.

“ But whoso hearkeneth unto me shall dwell  
 “ safely, and shall be quiet from Fear of Evil.”

## C H A P. III.

*Proving, that God hath afforded unto every Man  
 a Sufficiency of his Light, Grace and good  
 Spirit, to give him the Knowledge of his Duty,  
 and Ability or Power to perform the same.*

**A**S the Will of God is the Salvation of *all*  
*Men*, and as he sent his Son to save the  
 World, and as his Call is unto *all Men* every  
 where to repent ; so hath he given unto *all*  
*Men* a Sufficiency of his *Grace, Light, and holy*  
*Spirit*, to enable every Man to discern between  
*Good and Evil, to instruct every Man in the*  
*Knowledge of his particular Duty, and to im-*  
*power*

power every Man to perform that which is required of him. This is evident by the following Testimonies of holy Writ, viz. CHAP. III.

“ *John* viii. 12. I am, saith Christ, the  
 “ Light of the World, he that followeth me  
 “ shall not walk in Darkness, but shall have  
 “ the Light of Life.

“ *John* i. 9. That was the true Light,  
 “ which lighteth every Man that cometh into  
 “ the World.

“ *2 Cor.* iv. 6. For God who commanded  
 “ the Light to shine out of Darkness, hath  
 “ shined in our Hearts, to give the Light of the  
 “ Knowledge of the Glory of God in the Face  
 “ of Jesus Christ.

“ *Ephes.* v. 13. All Things that are re-  
 “ proved are made manifest by the Light.

“ *Luke* ii. 32. Christ was a Light to  
 “ lighten the Gentiles.

“ *Luke* i. 79. Christ came to give Light  
 “ to them that sit in Darkness, and in the  
 “ Shadow of Death, to guide our Feet into the  
 “ Way of Peace.

“ *1 Thess.* v. 5. Ye are all the Children of  
 “ Light, and the Children of the Day.

“ *1 John* i. 5. God is Light, and in him  
 “ is no Darkness at all.

“ *Hab.* ii. 14. The Earth shall be filled  
 “ with the Knowledge of the Glory of the  
 “ Lord, as the Waters cover the Sea.

“ *Isa.* xi. 9. The Earth shall be full of the  
 “ Knowledge of the Lord, as the Waters  
 “ cover the Sea.

“ *Micah*

CHAP. " *Micah* vi. 8. He hath shewed thee, O

III. " Man, what is good; and what doth the  
 " Lord require of thee, but to do justly, and to  
 " love Mercy, and to walk humbly with thy  
 " God?

" *Jer.* xxxi. 34. They shall all know me,  
 " from the least of them to the greatest of  
 " them, saith the Lord; for I will forgive  
 " their Iniquity, and I will remember their  
 " Sin no more.

" *I Cor.* viii. 1. We know that we all  
 " have Knowledge.

" *Ephes.* ii. 8. By Grace ye are saved  
 " through Faith, and that not of yourselves,  
 " it is the Gift of God.

" *Titus* ii. 11. The Grace of God that  
 " bringeth Salvation, hath appeared unto all  
 " Men.

" *Isaiab* xlviii. 17. I am the Lord thy God,  
 " which teacheth thee to profit, which leadeth  
 " thee by the Way that thou shouldst go.

" *James* i. 5. If any of you lack Wisdom,  
 " let him ask of God, that giveth to all Men  
 " liberally, and upbraideth not, and it shall  
 " be given him.

" *Prov.* xvi. 9. A Man's Heart deviseth  
 " his Way, but the Lord directeth his Steps.

" *Deut.* xxx. 14. The Word is very nigh  
 " unto thee, in thy Mouth and in thy Heart,  
 " that thou mayst do it.

" *Rom.* x. 8. The Word is nigh thee, even  
 " in thy Mouth, and in thy Heart: That is  
 " the Word of Faith which we preach.

" *I Cor.*

“ 1 Cor. xv. 22. As in *Adam* all die, even CHAP.  
 “ so in Christ shall all be made alive. III.

“ *Acts* xiii. 47. I have set thee to be a  
 “ Light of the *Gentiles*, that thou shouldst be  
 “ for Salvation unto the Ends of the Earth.

“ 1 *Thess.* v. 9. For God hath not appointed  
 “ us unto Wrath, but to obtain Salvation by  
 “ our Lord Jesus Christ.

“ 1 *Pet.* ii. 9. Ye are a chosen Generation,  
 “ a royal Priesthood, an holy Nation, a pecu-  
 “ liar People, that ye should shew forth the  
 “ Praises of him who hath called you out of  
 “ Darkness into his marvellous Light.

“ 1 *John* i. 5. God is Light, and in him is  
 “ no Darkness at all.

“ *John* xvi. 13. He will guide you into all  
 “ Truth.”

#### C H A P. IV.

Proving, that *Life and Immortality are the  
 Rewards of Faith and Obedience.*

WE have proved by the Scriptures pro-  
 duced in the preceding Chapters, that  
 God's Love is *universal*, his Call *universal*,  
 and the Gift of his Light and Grace *universal*;  
 we are next to shew the Encouragements to  
 Faith and Obedience, which the holy Scrip-  
 tures plentifully exhibit, by annexing thereto  
 the promised Rewards of *Life and Immortality*,  
 as appears by the Texts here following, viz.

“ *Isa.*

CHAP. " *Isa. i. 19.* If ye be willing and obedient,  
IV. " ye shall eat the Good of the Land.

~~~~~ " *Exod. xix. 5.* If ye will obey my Voice  
" indeed, and keep my Covenant, then ye shall
" be a peculiar Treasure unto me above all
" People ; for all the Earth is mine.

" *Job xxxvi. 11.* If they obey and serve
" him, (*the Lord*) they shall spend their Days
" in Prosperity.

" *Jer. vii. 23.* Walk ye in all the Ways
" that I have commanded you, that it may be
" well unto you.

" *Rom. ii. 6, 7.* Who will render to every
" Man according to his Deeds : To them who
" by patient Continuance in well-doing, seek for
" Glory and Honour, and Immortality, eternal
" Life.

" *Rom. ii. 10.* Glory, Honour and Peace,
" to every Man that worketh Good.

" *Heb. v. 9.* And being made perfect, he
" became the Author of eternal Salvation unto
" all them that obey him.

" *1 Tim. iv. 8.* Godliness is profitable unto
" all Things, having Promise of the Life that
" now is, and of that which is to come.

" *John. iii. 14, 15.* As *Moses* lifted up the
" Serpent in the Wilderness, even so must the
" Son of Man be lifted up, that whosoever
" lieth in him should not perish, but have
" eternal Life.

" *John iii. 16.* God so loved the World,
" that he gave his only begotten Son, that
" whosoever

"whosoever believeth in him should not perish, CHAP.
"but have everlasting Life. IV.

"*John* iv. 36. He that reapeth receiveth
"Wages, and gathereth Fruit unto Life eternal.

"*John* xii. 25. He that hateth his Life in
"this World, shall keep it unto Life eternal.

"*Rom.* vi. 23. The Gift of God is eternal
"Life through Jesus Christ our Lord.

"*1 Tim.* vi. 12. Fight the good Fight
"of Faith: Lay hold on eternal Life.

"*1 Tim.* vi. 19. Laying up in store for
"themselves a good Foundation against the
"Time to come, that they may lay hold on
"eternal Life.

"*Tit.* i. 2. In Hope of eternal Life, which
"God, that cannot lie, promised before the
"World began.

"*Tit.* ii. 13, 14. Looking for that blessed
"Hope, and the glorious Appearing of the
"great God, and of our Saviour Jesus Christ,
"who gave himself for us, that he might
"redeem us from all Iniquity, and purify
"unto himself a peculiar People, zealous of
"good Works.

"*Titus* iii. 7. That being justified by his
"Grace, we should be made Heirs, according
"to the Hope of eternal Life.

"*1 John* ii. 25. And this is the Promise that
"he hath promised us, even eternal Life.

"*1 John* v. 11. And this is the Record, that
"God hath given to us eternal Life, and this
"Life is in his Son.

"*Jude*, Ver. 20, 21. But ye, Beloved, build
"ing up yourselves, on your most holy Faith,

C

" praying

CHAP. "praying in the Holy Ghost. Keep your-
 IV. "selves in the Love of God, looking for the
 ~~~~~ "Mercy of our Lord Jesus Christ unto eternal  
 "Life.

"Rom. vi. 21. Being made free from Sin,  
 "and become Servants to God, ye have your  
 "Fruit unto Holiness, and the End everlasting  
 "Life.

"Gal. vi. 8. He that soweth to the Spirit,  
 "shall of the Spirit reap Life everlasting.

"Psal. xxxvii. 27. Depart from Evil, and  
 "do Good, and dwell for evermore.

"Isa. iii. 10. Say ye to the Righteous, that  
 "it shall be well with him, for they shall eat  
 "the Fruit of their Doings."

## CHAP. V.

Proving, *that the Mercy and Long-suffering of  
 God, is in order to lead Sinners to Repentance,  
 and Amendment of Life.*

**I**N order to the Recovery of Sinners, who  
 have transgressed the Command of God,  
 refused to come at his Call, rejected his Counsel,  
 and cast his Reproof behind their Backs, the  
 Mercy of God in Christ Jesus our Lord, his  
*Elect*, in whom his Soul delighteth, hath sent  
 him to be the Minister of Reconciliation, ac-  
 cording to the Prophecy of *Isaiab*, saying,

"Isa. lxi. 1, 2, 3. The Spirit of the Lord  
 "God is upon me, because the Lord hath  
 "anointed

" anointed me to preach good Tidings unto the CHAP.  
 " Meek, he hath sent me to bind up the broken V.  
 " Hearted, to proclaim Liberty to the Captives, ~~~~~  
 " and the opening of the Prison to them that are  
 " bound. To proclaim the acceptable Year of  
 " the Lord, and the Day of Vengeance of our  
 " God, to comfort all that mourn : To appoint  
 " unto them that mourn in Zion, to give unto  
 " them Beauty for Ashes, the Oil of Joy for  
 " Mourning, the Garment of Praise for the  
 " Spirit of Heaviness, that they might be called  
 " Trees of Righteousness, the planting of the  
 " Lord, that he might be glorified."

Thus those who were Enemies to God, by  
 reason of their Transgressions, being reconciled  
 unto him by the Death of his Son, experience  
 Remission of Sins that are past, as they come  
 thro' Faith and Repentance to the Obedience of  
 the Son of God, who is come to take away the  
 Sins of the World, and is the Author of *eternal*  
*Salvation* to all that *obey him*. He is come a  
*Light into the World*, and is the Light of the  
 World, shining in the Hearts of all Men,  
 reprovng every *evil Thought, Word and Action*,  
 and setting all *Mens Sins in order before them*,  
 that if possible they may be brought to Repent-  
 ance of, and be converted from, their Sins, and  
 become Followers of him, who *knew no Sin*,  
*neither was Guile found in his Mouth*.

Thus doth God thro' his Son exercise Mercy  
 and Forbearance for the restoring of Sinners, and  
 delivering them from under the Bondage of Sin  
 and Satan. The holy Scriptures almost every

CHAP. where abound with Expressions magnifying and  
 V. exalting his Mercy over all, and encouraging all  
 to hope therein. Let the following Texts of  
 Scripture be duly considered, and they will not  
 fail to give the Reader proper *Ideas* of the  
 exceeding Largeness of the Love of God, which  
*passeth the Understanding of Men.*

“ *Exodus xxxiv. 6, 7.* And the Lord passed  
 “ by before him; (*Moses*) and proclaimed,  
 “ The Lord, the Lord God, merciful and gra-  
 “ cious, long-suffering, and abundant in Good-  
 “ ness and Truth, keeping Mercy for Thou-  
 “ sands, forgiving Iniquity, and Transgression,  
 “ and Sin.

“ *Deut. iv. 31.* The Lord thy God is a  
 “ merciful God.

“ *Neh. ix. 31.* Thou art a gracious and  
 “ merciful God.

“ *Psal. cxvi. 5.* Gracious is the Lord, and  
 “ righteous; yea, our God is merciful.

“ *Psal. ciii. 8.* The Lord is merciful and  
 “ gracious, slow to Anger, and plenteous in  
 “ Mercy.

“ *Joel ii. 13.* Turn unto the Lord your  
 “ God, for he is gracious and merciful, slow  
 “ to Anger and of great Kindness, and repent-  
 “ eth him of the Evil.

“ *Jonah iv. 2.* I know that thou art a  
 “ gracious God and merciful, slow to Anger,  
 “ and of great Kindness, and repentest thee of  
 “ the Evil.

“ *Psal. xxv. 10.* All the Paths of the Lord  
 “ are Mercy and Truth.

“ *Psal.*

" *Psal.* xxxii. 10. He that trusteth in the CHAP. V.  
 " Lord, Mercy shall compass him about.

" *Psal.* lxxxvi. 5. Thou, Lord, art good,  
 " and ready to forgive, and plenteous in Mercy  
 " unto all them that call upon thee.

" *Jer.* xxxiii. 11. The Lord is good, for  
 " his Mercy endureth for ever.

" *Micah* vii. 18. Who is a God like unto  
 " thee, that pardoneth Iniquity, and passeth  
 " by the Transgression of the Remnant of his  
 " Heritage? He retaineth not his Anger for  
 " ever, because he delighteth in Mercy.

" *Psal.* cviii. 4. Thy Mercy is great above  
 " the Heavens.

" *Dan.* ix. 9. To the Lord our God belong  
 " Mercies and Forgivenesses, though we have  
 " rebelled against him.

" *Psal.* cxlv. 9. The Lord is good to all,  
 " and his tender Mercies are over all his  
 " Works.

" *2 Cor.* i. 3. Blessed be God, even the  
 " Father of our Lord Jesus Christ, the Father  
 " of Mercies, and the God of all Comfort.

" *2 Cor.* v. 18, 19. All Things are of God,  
 " who hath reconciled us to himself by Jesus  
 " Christ, and hath given to us the Ministry of  
 " Reconciliation, *to wit*, that God was in  
 " Christ reconciling the World unto himself,  
 " not imputing their Trespases unto them, and  
 " hath committed unto us the Word of Recon-  
 " ciliation.

" *Heb.* ii. 17. Wherefore in all Things it  
 " behoved him to be made like unto his Bre-  
 " thren,

**CHAP** "thren, that he might be a merciful and faith-  
**V.** "ful High-Priest, in Things pertaining to God,  
 "to make Reconciliation for the Sins of the  
 "People.

" *Ephes. ii. 13.* But now in Christ Jesus,  
 "ye, who sometimes were far off, are made  
 "nigh by the Blood of Christ.

" *Col. i. 19, 20, 21, 22.* For it pleased the  
 "Father, that in him should all Fulness dwell,  
 "and (having made Peace through the Blood  
 "of his Cross) by him to reconcile all Things  
 "unto himself; by him, I say, whether they  
 "be Things in Earth, or Things in Heaven.  
 "And you that were sometimes alienated, and  
 "Enemies in your Mind by wicked Works,  
 "yet now hath he reconciled. In the Body  
 "of his Flesh through Death, to present you  
 "holy and unblameable, and unproveable in  
 "his Sight.

" *Ephes. v. ii.* Christ also hath loved us,  
 "and given himself for us an Offering and a  
 "Sacrifice to God for a sweet smelling Savour.

" *Heb. ix. 26.* Christ hath appeared to put  
 "away Sin by the Sacrifice of himself.

" *Heb. x. 10.* We are sanctified through  
 "the offering of the Body of Jesus Christ once  
 "for all.

" *Rom. viii. 8, 9.* God commendeth his Love  
 "towards us, in that while we were yet Sinners,  
 "Christ died for us; much more then being  
 "now justified by his Blood, we shall be saved  
 "from Wrath through him.

" I John

*1 John iv. 9.* In this was manifested the CHAP. V.  
 "Love of God towards us, because that God  
 "sent his only begotten Son into the World,  
 "that we might live through him.

"*Rom. v. 11.* We also joy in God through  
 "our Lord Jesus Christ, by whom we have  
 "now received the Atonement.

"*Rom. v. 21.* That as Sin hath reigned  
 "unto Death, even so might Grace reign thro'  
 "Righteousness unto eternal Life, by Jesus  
 "Christ our Lord.

"*2 Tim. i. 10.* Who hath abolished Death,  
 "and hath brought Life and Immortality to  
 "Light."

## C H A P. VI.

*Proving, that Death came by Sin, and that  
 Deliverance from the Dominion of Sin and  
 Satan, is through JESUS CHRIST our LORD.*

**SIN** is an Opposition to the known Will of  
 God. A despising of Instruction. An Hatred  
 of Reproof. A Declension or falling away of  
 Man from God. A forgetting the Lord his  
 Maker. A giving Place to the Devil. A Sub-  
 jection to him that hath the Power of Death,  
 that is the Devil, who is the Author of Sin;  
 for "He sinneth from the Beginning," *1 John*  
 "iii. 8. He is a Liar, and the Father of it.  
 "John viii. 44." By the Fallhood and Decep-  
 tion of the Devil, our first Parents were seduced  
 into


CHAP. into that Act of Disobedience to the Command  
 VI. of God, by which " Sin entred into the World,  
 " and Death by Sin ; and so Death passed upon  
 " all Men, for that all have sinned, *Rom. v. 12.*"

From this miserable Estate of Sin and Death,  
 it pleased God, of his infinite Mercy, to redeem  
 Mankind by sending his beloved Son, who gave  
 himself a Sacrifice for Sin.

" *1 John ii. 2.* A Propitiation for the Sins  
 " of the whole World.

" *John iii. 16, 17.* God so loved the World,  
 " that he gave his only begotten Son, that who-  
 " soever believeth in him should not perish, but  
 " have everlasting Life. For God sent not his  
 " Son into the World to condemn the World,  
 " but that the World through him might be  
 " saved."

That Men might be translated from the King-  
 dom of Death and Darkness, into the Kingdom  
 of his dear Son, and redeemed from under the  
 Bondage of Sin and Satan, into the glorious  
 Liberty of the Children of God. " For God  
 " having raised up his Son Jesus, sent him to  
 " bless all Mankind, by turning every one of  
 " them from their Iniquities, *Acts iii. 26.* *Christ*  
 " is the Lamb of God, which taketh away  
 " the Sin of the World, *John i. 29.* And was  
 " manifested for this Purpose, that he might  
 " destroy the Works of the Devil, *1 John iii. 8.*"  
 He hath abolished Death, and brought Life and  
 Immortality to Light by his Resurrection from  
 the Dead, and hath ordained, that " Repentance  
 " and Remission of Sins should be preached  
 " among

“among all Nations in his Name. *Luke* xxiv. CHAP.  
 “47. *who is the true Light which lighteth VI.*  
 “every Man that cometh into the World.   
 “*John* i. 9. and *who saith of himself, I am the*  
 “Light of the World; he that followeth me  
 “shall not walk in Darkness, but shall have  
 “the Light of Life, *John* viii. 12. That as  
 “Sin hath reigned unto Death, even so might  
 “Grace reign through Righteousness unto eter-  
 “nal Life, through Jesus Christ our Lord,  
 “*Rom.* v. 21.”

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C H A P. VII.

*Proving, that Men, influenced by the holy Spirit  
 to the Practice of Christian Virtues, may  
 make their Calling and Election sure.*

**T**H E Apostle *Peter*, in his second general  
 Epistle, gives this Exhortation, Chap. i.  
 Ver. 10, 11. “Wherefore the rather, Bre-  
 “thren, give Diligence to make your Calling  
 “and Election sure; for if ye do these Things,  
 “ye shall never fall: For so an Entrance shall  
 “be ministred unto you abundantly into the  
 “everlasting Kingdom of our Lord and Saviour  
 “Jesus Christ.” What those Things were, by  
 the doing of which, he exhorts them to make  
 their Calling and Election sure, the same Apo-  
 stle plainly declares in the preceding Verses,  
 viz. Ver. 5, 6, 7, 8. where he says, “Giving  
 “all Diligence, add to your Faith, Virtue; and  
 D “to

CHAP. "to Virtue, Knowledge; and to Knowledge;  
 VII. "Temperance; and to Temperance, Patience;  
 ~~~~~ "and to Patience, Godliness; and to Godliness,  
 "Brotherly-kindness; and to Brotherly-kind-
 "ness, Charity; for if these Things be in you,
 "and abound, they make you, that you shall
 "neither be barren nor unfruitful in the Know-
 "ledge of our Lord Jesus Christ."

By these Texts it is evident, that the Practice of these Things, *viz. the Virtues before mentioned*, was the Means prescribed by the Apostle, of *making their Calling and Election sure*; and consequently, their *Obedience* to the Call of God in practising these Things, must have been antecedent to their *Election*; for *Election*, according to the Doctrine of holy Scripture, is made in Time, when Men truly believe and obey. It is not *antecedent* to, but *consequential* of *Faith* and *good Works*. For the *Election*, or *Choice* of Men, stands in their Obedience to the Call of God; and hence it is that Christ is said to be "The Author of eternal Salvation unto all
 "them that obey him, *Heb. v. 9.*" So that *Calling* is before *Election*, as our Lord Jesus Christ hath placed it, when he says, "Many
 "be called, but few are chosen. *Mat. xx. 16.*" And the before cited Words of the Apostle, *If ye do these Things, ye shall never fall*, clearly evince, that *Obedience* goes before *Election*, which therefore cannot have been from *Eternity*, as too many have antiscripturally imagined. Christ himself is primarily and principally the *Elect* of God, concerning whom 'tis written,
 "Psalms

“ *Psalms* ii. 7. I will declare the Decree; the CHAP.
 “ Lord hath said unto me, Thou art my Son, VII.
 “ this Day have I begotten thee. And *Isa.* xlii. 1.
 “ Behold my Servant whom I uphold, mine
 “ Elect in whom my Soul delighteth.”

As to the *Election* of Men, it is not absolute, but *conditional*, as they are found in him, *faithful* and *obedient* to his Will, and keeping of his *Commandments*: This is the Foundation on which Christ establishes those that are his, as himself testifieth, “ *Mat.* vii. 24. Whosoever
 “ heareth these Sayings of mine, and doth them,
 “ I will liken him unto a wise Man, which
 “ built his House upon a Rock, and the Rain
 “ descended, and the Floods came, and the
 “ Winds blew, and beat upon that House, and
 “ it fell not, for it was founded upon a Rock.”

This State of *Christian Obedience*, is a State of *Stability*: And this Saying of our Saviour is of the same Import with the before recited Words of the Apostle *Peter*, *If ye do these Things, ye shall never fall.*

Those who are arrived at this State of *Stability*, have their Establishment on *Christ*, the Rock of Ages, the Foundation of the Righteous in all Generations; are rooted and grounded in him, who is the *Elect of God*; are of his Family and Household, and allied to him in the nearest Relation, as himself hath said, “ *Mat* xii. 50.
 “ Whosoever shall do the Will of my Father
 “ which is in Heaven, the same is my Brother,
 “ and Sister, and Mother.”

CHAP.
VIII.

C H A P VIII.

Proving, *that God is no Respector of Persons.*

THIS is an established Truth, being confirmed by many express Testimonies of the inspired Penmen of the Scriptures.

Moses, the Man of God, speaking to the Children of *Israel*, saith, "The Lord your God is God of Gods, and Lord of Lords, a great God, a mighty and a terrible, which regardeth not Persons, nor taketh Reward," *Deut. x. 17.*

Jehoshaphat King of *Judah*, in his Exhortation to the Judges of his Land, saith, "Take heed what ye do, for ye judge not for Man, but for the Lord, who is with you in the Judgment. Wherefore now let the Fear of the Lord be upon you; take heed and do it, for there is no Iniquity with the Lord our God, nor Respect of Persons, 2 *Chron. xix. 6, 7.*"

Elihu discoursing of the Justice of the Ways of God, saith, "That he accepteth not the Persons of Princes, nor regardeth the Rich more than the Poor, for they are all the Work of his Hands, *Job xxxiv. 19.*"

The Apostle *Peter*, when sent for by *Cornelius* the Gentile, begins his Discourse to him and his Company very emphatically, saying, "Of

"Of a Truth I perceive that God is no Re-CHAP.
 "specter of Persons, but in every Nation, he VHL
 "that feareth him, and worketh Righteous-
 "ness, is accepted with him, *Acts* x. 34."

The Apostle *Paul* speaking of the righteous
 Judgment of God, saith, "That he will tender
 "to every Man according to his Deeds,
 "Tribulation and Anguish upon every Soul of
 "Man that doth Evil, of the *Jew* first, and
 "also of the *Gentile*. But Glory, Honour and
 "Peace, to every Man that worketh Good,
 "to the *Jew* first, and also to the *Gentile*. For
 "there is no Respect of Persons with God,
 "*Rom.* ii. 9, 10, 11."

The same Apostle speaking concerning false
 Brethren unawares brought in, saith, "What-
 "soever they were, it maketh no matter to me,
 "God accepteth no Man's Person, *Gal.* ii. 5, 6."

And in his Epistle to the *Ephesians*, exhorting
 Masters and Servants to the mutual Discharge
 of their respective Duties, he saith, "And ye
 "Masters, do the same Things unto them,
 "forbearing Threatning, knowing that your
 "Master also is in Heaven, neither is there Re-
 "spect of Persons with him, *Ephes.* vi. 9."

Likewise in his Epistle to the *Colossians*, he
 saith, "Whatsoever ye do, do it heartily as to
 "the Lord, and not unto Men, knowing that
 "of the Lord ye shall receive the Reward of
 "the Inheritance; for ye serve the Lord Christ.
 "But he that doth Wrong, shall receive for
 "the Wrong which he hath done, and there
 "is no Respect of Persons, *Col.* iii. 23, 24, 25."

Again,

CHAP. Again, the Apostle *Peter*, in his first general
 VIII. Epistle to the Believers, exhorting them to Holiness, speaks thus, "And if ye call on the Father,
 " who, without Respect of Persons, judgeth according to every Man's Work, pass the Time
 " of your sojourning here in Fear, 1 *Pet.* i.
 " 17."

Seeing then, that so many clear and express Testimonies concur to the establishing this certain Truth, that *God is no Respector of Persons*; if any *Doctrine, Tradition, or Opinion* of Men shall appear to carry with it, or necessarily imply a plain Contradiction to the Truth so established by holy Scripture, such *Doctrine, Tradition, or Opinion*, is to be testified against as *anti-scriptural*, and in no wise to be received as a *Doctrine of Christianity*.

C H A P. IX.

Proving, that Faith and Obedience are the Ground of Election.

THE Author of the Epistle to the *Hebrews* assures us, that our Lord and Saviour Jesus Christ himself, the "Elect of God, in
 " whom his Soul delighteth, *Isa.* xlii. 1." who was faithful unto him that appointed him, was made superior in Dignity to the Angels, and hath obtained a more excellent Name than they, for his Love of Righteousness; thus reciting the Testimony of God himself concerning his Son.
 " But

“ But unto the Son he saith, Thy Throne, O CHAP.
 “ God, is for ever and ever : A Scepter of IX.
 “ Righteousness is the Scepter of thy Kingdom ;
 “ thou hast loved Righteousness, and hated Ini-
 “ quity ; therefore God, even thy God, hath
 “ anointed thee with the Oyl of Gladness above
 “ thy Fellows, *Heb. i. 8, 9.*”

Here the Reason assigned for the Unction of the Son himself, is his *Love of Righteousness*, and *Hatred of Iniquity*. For “ tho’ he were a Son, yet learned he Obedience by the Things which he suffered ; and being made perfect, he became the Author of eternal Salvation unto all them that obey him, *Heb. v. 8, 9.* Know, *saith the Psalmist*, that the Lord hath set apart him that is godly for himself, *Psal. iv. 3.* This setting apart, or Separation of the *Righteous* from the *Wicked*, of him that *serveth God*, from him that *serveth him not*, is the true scriptural *Election*, which always hath relation to the Repentance, Faith and Obedience of the *Elected* or *Chosen* ; and is such an *Election*, *Choice*, *Separation* or setting apart, as is made in Time, when Men *repent, believe, and obey*. Thus doth the God of Mercy and Consolation, who *delighteth in Mercy*, elect, chuse and set apart his faithful and obedient Ones throughout all Ages, as the *holy Scriptures* abundantly testify, as may appear by the following Instances, *viz.*

1st. The Faith of ABEL was the Ground of his Acceptance with God, as the holy Scriptures declare ; “ By Faith ABEL offered unto God a
 “ more

CHAP. " more excellent Sacrifice than Cain, by which
IX. " he obtained Witness, that he was righteous,
" God testifying of his Gifts, and by it, he
" being dead, yet speaketh, *Heb. xi. 4.*"

2d. For the Faith and Obedience of ENOCH, who " walked with God, *Gen. v. 24.* God took " him." Or as *Jesús* the Son of *Syrach* expresses it, " Enoch pleased the Lord, and was translated, being an Example of Repentance to " all Generations, *Ecclesiastic. xlv. 16.* for before " his Translation he had this Testimony, that " he pleased God. *Heb. xi. 5.*"

3d. " NOAH being a just Man, and perfect " in his Generations, walked with God, *Gen. vi. 9.* wherefore he found Grace in the Eyes " of the Lord, *Ver. 8.* And the Lord said unto " NOAH, Come thou and all thy House into " the Ark, for thee have I seen righteous before " me in this Generation, *Gen. vii. 1.*"

4th. ABRAHAM for his Obedience to the Command of God, in offering up his Son, was blessed of God: " By myself have I sworn, " saith the Lord, for *because* thou hast done " this Thing, and hast not withheld thy Son, " thine only Son, that in blessing I will bless " thee, *Gen. xxii. 16, 17.* And in thy Seed shall " all the Nations of the Earth be blessed, *because* " *cause* thou hast obeyed my Voice, *Ver. 18.*"

5th. LOT being a just Man was elected of God, who delivered him from the Overthrow brought upon the Cities of Sodom and Gomorrah. He was preserved for the Sake of his Righteousness; for, as the Apostle Peter says, " He " was

“ was vexed with the filthy Conversation of CHAP.
 “ the Wicked : For that righteous Man, dwell- IX.
 “ ing among them, vexed his righteous Soul
 “ from Day to Day with their unlawful Deeds,
 “ 2 Pet. ii. 7, 8.”

6th. MOSES the Servant of the Lord, and
faithful in all his House, was elected or chosen
 of God. And, saith the Author of the Epistle
 to the *Hebrews*, “ By Faith MOSES, when he
 “ was come to Years, refused to be called the
 “ Son of *Pharaoh's* Daughter, chusing rather
 “ to suffer Affliction with the People of God,
 “ than to enjoy the Pleasures of Sin for a
 “ Season ; esteeming the Reproach of Christ,
 “ greater Riches than the Treasures in *Egypt* ;
 “ for he had respect unto the Recompence of
 “ the Reward, *Heb. xi. 24, 25, 26.*”

7th. JOSHUA and CALEB, for their peculiar
 Faithfulness, Zeal and Courage, were *chosen*
 by God, and separated from the *murmuring*
Israelites, *Numb. xiv.* “ for that they withstood
 “ the Congregation, and with-held the People
 “ from Sin, and appeased the wicked Mur-
 “ muring ; and of Six-hundred Thousand Peo-
 “ ple on foot, they two were preserved to
 “ bring them into the Heritage, even unto the
 “ Land that floweth with Milk and Honey.”

8th. DAVID, for his early Faith, Trust and
 Confidence in God, who saw the Soundness
 and Integrity of his Heart, was chosen of God
 to rule his People *Israel* ; for when the Prophet
 was sent to anoint him, “ the Lord said unto
 “ Samuel, Look not on his Countenance, or on

CHAP. "the Heighth of his Stature, for the Lord
 IX. "seeth not as Man seeth; for Man looketh on
 "the outward Appearance, but the Lord look-
 "eth on the Heart, 1 Sam. xvi. 7."

Many more like Instances might be produced from the holy Scriptures, to shew, that in consequence of Faith and Obedience to the Call of God, Men come to be *elect*ed or *chosen*. For *Election*, according to Scripture, is not absolute and peremptory, but conditional; and the Conditions are Repentance, Faith and Obedience, as in the next Chapter will be demonstrated.

C H A P. X.

Proving, *that Election, according to the Doctrine
 of holy Writ, is conditional.*

THE Election of *Abraham*, and his Posterity, was on Condition of their Faith and Obedience, as the following Texts of Scripture plainly shew.

In the first Appearing of God to *Abram*, the Blessing is consequent of Obedience to the Call of God, *Gen. xii. 1, 2.* "Now the
 "Lord had said to *Abram*, get thee out of thy
 "Country, and from thy Kindred, and from
 "thy Father's House; and I will make of thee
 "a great Nation, and I will bless thee, and
 "make thy Name great, and thou shalt be a
 "Blessing.

" *Gen.*

“ *Gen. xviii. 18, 19.* Seeing that *Abraham* CHAP.
 “ shall surely become a great and mighty Na- X.
 “ tion, and all the Nations of the Earth shall
 “ be blessed in him ; for I know him, that he
 “ will command his Children, and his Houf-
 “ hold after him, and they shall keep the Way
 “ of the Lord, to do Justice and Judgment,
 “ that the Lord may bring upon *Abraham* that
 “ which he hath spoken of him.”

And unto *Isaac* the Lord saith, *Gen. xxvi. 4,*
 5. “ In thy Seed shall all the Nations of the
 “ Earth be blessed, because that *Abraham* obey-
 “ ed my Voice, and kept my Charge, my Com-
 “ mandments, my Statutes, and my Laws.”

The Charge given by God to *Moses*, to tell
 the Children of *Israel*, is expressly conditional ;
 “ If ye will obey my Voice indeed, and keep
 “ my Covenant, then shall ye be a peculiar
 “ Treasure unto me above all People, *Exod.*
 “ *xix. 5.*” Wherefore *Moses* represents the Lord
 speaking unto him, and saying, “ O that there
 “ were such an Heart in them, that they
 “ would fear me, and keep all my Command-
 “ ments always, that it might be well with
 “ them, and with their Children for ever. *Deut.*
 “ *v. 29.*”

Again saith *Moses* to the Children of *Israel*,
 “ Behold I set before you this Day a Blessing
 “ and a Curse ; a Blessing, if ye obey the
 “ Commandments of the Lord your God, which
 “ I command you this Day : And a Curse, if
 “ ye will not obey the Commandments of the
 “ Lord your God, *Deut. xi. 26, 27, 28.*” And

CHAP. again, "I call Heaven and Earth to record this
 X. "Day against you, that I have set before you
 ~~~~~ "Life and Death, Blessing and Cursing; there-  
 "fore chuse Life, that both thou and thy Steed  
 "may live, *Deut. xxx. 19.*"

The Word of God to *Eli* the Priest, upon  
 the Apostacy of his Sons, is observable; "I said  
 "indeed that thy House, and the House of thy  
 "Father, should walk before me for ever; but  
 "now the Lord saith, Be it far from me, for  
 "them that honour me, I will honour; and  
 "they that despise me, shall be lightly esteem-  
 "ed, *1 Sam. ii. 30.*" By which it appears, that  
 the *Promise of God* carried this Condition with  
 it, of *Obedience to his Laws*; which though not  
 always expressed, is yet constantly implied.

"*Psal. ciii. 17, 18.* The Mercy of the Lord  
 "is from everlasting to everlasting, upon them  
 "that fear him, and his Righteousness unto  
 "Childrens Children, to such as keep his Cove-  
 "nant, and to those that remember his Com-  
 "mandments to do them.

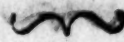
"*Prov. xi. 19.* As Righteousness tendeth to  
 "Life, so he that pursueth Evil, pursueth it to  
 "his own Death.

"*Isa. i. 19.* If ye be willing and obedient,  
 "ye shall eat the Good of the Land.

"*Isa. iii. 10.* Say ye to the Righteous, that  
 "it shall be well with him; for they shall eat  
 "the Fruit of their Doings.

"*Isa. xlviii. 18.* O that thou hadst hearken-  
 "ed to my Commandments, then had thy  
 "Peace

“Peace been as a River, and thy Righteousness CHAP.  
“as the Waves of the Sea. . . . . X.

“*Isa. lv. 7.* Let the Wicked forsake his Way,   
“and the unrighteous Man his Thoughts, and  
“let him return unto the Lord, and he will  
“have Mercy upon him, and to our God, and  
“he will abundantly pardon. . . . .”

“*Jer. iii. 22.* Return ye backsliding Chil-  
“dren, and I will heal your Backslidings.”

“*Jer. xiii. 23.* Obey my Voice, and I will  
“be your God.”

“*Jer. xviii. 7, 8.* At what Instant I shall  
“speak concerning a Nation, and concerning  
“a Kingdom, to pluck up, and to pull down,  
“and to destroy it. If that Nation, against  
“whom I have pronounced, turn from their  
“Evil, I will repent of the Evil that I thought  
“to do unto them.”

“*Ezek. xviii. 27.* When the wicked Man  
“turneth away from his Wickedness that he  
“hath committed, and doth that which is  
“lawful and right, he shall save his Soul alive.”

Hence it is clear and evident, that *Faith in*  
*God, and Obedience to his Commands,* were the  
Terms or Conditions of Acceptance with him,  
and of being his *Elect and Chosen,* under the  
Dispensation of the Law of *Moses.* . . . .

And it is equally clear and evident from the  
Doctrine of the *New-Testament,* that *Faith in*  
*Christ, Repentance from dead Works, and Obe-*  
*dience to his Commands,* are the Terms of  
*Election, Acceptance and Salvation, under the*  
*Gospel Dispensation of Grace and Truth, which*

is

CHAP. is come by *Jesus Christ*: In Proof whereof let  
X. the following Texts be duly considered, viz.

“ *Mat. vii. 21.* Not every one that saith unto  
“ me Lord, Lord, shall enter into the King-  
“ dom of Heaven; but he that doth the Will  
“ of my Father which is in Heaven.

“ *John iii. 36.* He that believeth on the Son,  
“ hath everlasting Life.

“ *John iii. 12.* I am the Light of the World,  
“ he that followeth me shall not walk in Dark-  
“ ness, but shall have the Light of Life.

“ *John viii. 51.* If a Man keep my Sayings,  
“ he shall never see Death.

“ *John xv. 14.* Ye are my Friends, if ye do  
“ whatsoever I command you.

“ *Acts iii. 19.* Repent ye therefore and be  
“ converted, that your Sins may be blotted out.

“ *Acts x. 43.* Through his Name, whosoever  
“ believeth in him, shall receive Remission of  
“ Sins.

“ *Rom. ii. 10.* Glory, Honour and Peace, to  
“ every Man that worketh good, to the Jew  
“ first, and also to the Gentile.

“ *Rom. viii. 13.* If ye live after the Flesh, ye  
“ shall die; but if ye, through the Spirit, do  
“ mortify the Deeds of the Body, ye shall live.

“ *2 Cor. vi. 17, 18.* Wherefore come out  
“ from among them, and be ye separate, saith  
“ the Lord, and touch not the unclean Thing,  
“ and I will receive you, and will be a Father  
“ unto you, and ye shall be my Sons and  
“ Daughters.

“ *2 Cor.*

“2 *Cor.* v. 10. For we must all appear before CHAP.  
 “the Judgment-seat of Christ, that every one X.  
 “may receive the Things done in his Body, ac-  
 “cording to that he hath done, whether it  
 “be good or bad.

“*Gal.* vi. 7. Whatsoever a Man soweth, that  
 “shall he also reap.

“*Ephes.* ii. 10. For we are his Workman-  
 “ship, created in Christ Jesus unto good Works,  
 “which God hath before ordained that we  
 “should walk in them.

*Ephes.* iv. 22, 23, 24. That ye put off, con-  
 “cerning the former Conversation, the old Man  
 “which is corrupt, according to the deceitful  
 “Lusts : And be renewed in the Spirit of your  
 “Mind : And that ye put on the new Man,  
 “which after God is created in Righteousness  
 “and true Holiness.

“2 *Thess.* iii. 13. But ye, Brethren, be not  
 “weary in well-doing.

“1 *Tim.* vi. 17, 18. Charge them that are  
 “rich in this World, that they do good, that  
 “they be rich in good Works, ready to distri-  
 “bute, willing to communicate, laying up in  
 “store for themselves a good Foundation against  
 “the Time to come, that they may lay hold  
 “on eternal Life.

“*Tit.* ii. 14. Christ gave himself for us,  
 “that he might redeem us from all Iniquity,  
 “and purify unto himself a peculiar People,  
 “zealous of good Works.

“*Heb.* vi. 12. That ye be not slothful, but  
 “Followers of them, who through Faith and  
 “Patience inherit the Promises.

“James

CHAP. "James ii. 24. By Works a Man is justified,  
X. "and not by Faith only.

~~~~~ "1 Pet. i. 2. Elect, according to the Fore-  
"knowledge of God the Father, thro' Sancti-
"fication of the Spirit unto Obedience.

"1 Pet. ii. 21. For even hereunto were ye
"called, because Christ also suffered for us,
"leaving us an Example that ye should follow
"his Steps.

"1 John i. 6. If we say that we have Fel-
"lowship with him, and walk in Darkness,
"we lie, and do not the Truth.

"1 John ii. 3. Hereby we do know that we
"know him, if we keep his Commandments."

"1 John iii. 7. He that doth Righteousness,
"is righteous.

"1 John v. 18. Whosoever is born of God,
"finneth not.

"Rev. xxii. 14. Blessed are they that do his
"Commandments, that they may have Right
"to the Tree of Life, and may enter in through
"the Gates into the City."

From all which it plainly appears, that
throughout the Scriptures, both of the old and
new Testament, God's *Election* of Men is gene-
rally consequential of their *Faith* and *Obedience*,
and that those Men only, in the Scripture Sense,
are the *Elect* of God, who are found faithful
and obedient to his *Call*; whose *Call* is an
universal Call, without respect of Persons; for
"Having raised up his Son Jesus, he sent him
"to bless Mankind, in turning every one of
"them from their Iniquities. And therefore
"now

"now commandeth all Men every where to CHAP.
 "repent; *Acts* xvii. 30." X.

Christ, *the Light of the World*, hath enlightned all, and put all into a Capacity of being made the *Elect* or *Chosen* of God, not excepting nor excluding any of the Children of Men, who do not by their own voluntary Rejection of the Grace and Love of God, freely offered to them, exclude themselves.

C H A P. XI.

Proving, *that Man's Destruction is of himself, through his own wilful Neglect or Disobedience.*

THE Cause of the Condemnation and Destruction of those who perish, is their own wilful Unbelief in, Disobedience to, and Rejection of the Means of Salvation, which God in his infinite Love and Mercy hath afforded unto all; which Means is Christ, the universal *Light of the World*, who testifieth of himself, saying,

"*John* iii. 19, 20. This is the Condemnation, that Light is come into the World, and
 "Men loved Darkness rather than Light, because their Deeds were evil. For every one
 "that doth Evil hateth the Light, neither
 "cometh to the Light, lest his Deeds should
 "be reproved."

Their Blindness is of themselves, as it is written,

F

" *Acts*

CHAP. " *Acts* xxviii. 27. Their Eyes have they
 XI. " closed lest they should see.

~~~~~ " *Prov.* i. 22. They delight in scorning,  
 " and hate Knowledge."

Their wilful Disobedience is thus described  
 by the Prophet,

" *Jer.* vi. 16. Thus saith the Lord, Stand  
 " ye in the Ways and see, and ask for the old  
 " Paths, and walk therein, and ye shall find  
 " Rest for your Souls ; but they said, we will  
 " not walk therein."

God hath dealt graciously with sinful Men,  
 as with the *Israelites* of old, and hath com-  
 manded them, saying,

" *Jer.* vii. 23, 24. Obey my Voice, and I  
 " will be your God, and ye shall be my  
 " People ; and walk ye in all the Ways that I  
 " have commanded you, that it may be well  
 " unto you. But they hearkened not, nor in-  
 " clined their Ear, but walked in the Counsels,  
 " and in the Imaginations of their evil Heart,  
 " and went backward and not forward."

Thus sinful Man destroys himself, and the  
*holy, just God*, is clear of the Blood of all Men,  
 according to his own exprefs Declaration ;

" *Ezek.* xxxiii. 11. As I live, saith the Lord,  
 " I have no Pleasure in the Death of the  
 " Wicked, but that the Wicked turn from his  
 " Way and live : Turn ye, turn ye from your  
 " evil Ways, for why will ye die ?

" *Ezek.* xviii. 32. I have no Pleasure in the  
 " Death of him that dieth, saith the Lord  
 " God, wherefore turn yourselves, and live ye.  
 And

And Ver. 31. "Cast away all your Transgres- CHAP.  
 "sions, whereby ye have transgressed, and make XI.  
 "you a new Heart, and a new Spirit, for why  
 "will ye die, O House of *Israel*?"

With such earnest Calls and Exhortations to Sinners to repent, and turn from the Evil of their Ways, do the holy Scriptures every where abound; which, with the continual Reproofs of the Light of Christ, making manifest every Transgression and Disobedience, leaves Men altogether without Excuse. With what Ardour and Fervency doth the Spirit of God express his Desire of Mens Conversion!

"*Deut.* v. 29. O that there were such an Heart  
 "in them, that they would fear me and keep  
 "all my Commandments always, that it might  
 "be well with them, and with their Children  
 "for ever.

"*Isa.* xlviii. 18. O that thou hadst heark-  
 "ned to my Commandments, then had thy  
 "Peace been as a River, and thy Righteousness  
 "as the Waves of the Sea.

"*Jer.* iii. 22. Return ye backsliding Chil-  
 "dren, and I will heal your Backslidings."

Christ, the Saviour of the World, is come a Light into the World, reprovng the World of Sin, convincing "all that are ungodly among Men of all their ungodly Deeds which they have ungodly committed, and of all their hard Speeches which ungodly Sinners have spoken against him, *Jude*, Ver. 15," in order to their Repentance and Conversion, "to open their Eyes, and to turn them from

CHAP. "Darkness to Light, and from the Power of  
 XI. "Satan unto God, that they may receive For-  
 giveness of Sins, and an Inheritance among  
 "them that are sanctified, through Faith that  
 "is in *Christ*, Acts xxvi. 18."

Seeing then that the holy Scriptures do abundantly testify, that Christ died for *all Men*, enlightneth *all Men*, calleth *all Men*, convinceth *all Men* of their evil Deeds, commandeth *all Men* every where to *repent*, and to *work out their Salvation with Fear and Trembling*; and hath freely given them of his Grace and good Spirit, sufficient to lead and guide *all Men* to Life and Salvation, and hath given unto *all Men* free Liberty to chuse Life that they may live, it necessarily follows, that the Destruction of all that perish is of themselves, thro' their own wilful Disobedience and Rejection of the universal Salvation which is offered unto every Man, through him, who is the *Saviour of all Men*. Wherefore let none dare to blaspheme the Name of the most high God of infinite Goodness and Mercy, *who will have all Men to be saved*, by any such Doctrine, as would represent the *Lord of Life* as *Author of that Death and Destruction* which disobedient and wicked Men, by their wilful withstanding of the Will of God, do voluntarily bring upon themselves.

CHAP.

## C H A P. XII.

*Concerning the scriptural Signification of the Words Election and Elect, and also of the Word Reprobate.*

**F**Orasmuch as it is obvious, that many weak, though well-meaning Persons, under the Profession of *Christianity*, have been led into a Mistake, respecting the Sense of those Words, so as to suppose that the Word *Election*, wheresoever it occurs in our *English* Version of the New-Testament, doth denote a setting apart, by an *absolute unconditional Decree* of particular Persons, from all Eternity, and that the Word *Elect* doth always denote Persons set apart by such a Decree; we have thought proper, for the undeceiving of those who have been so misled, to enquire into the proper Signification of those Words in the several Texts where they are used: The Greek Word for *Election* is *ἔκλογη*, and for *Elect*, *ἐκλεκτός*: Which Words occur in the several Texts following, viz.

“ *Rom. ix. 11.* For the Children being not yet born, neither having done any Good or Evil, that the Purpose of God, (*κατ' ἐκλογὴν*) according to Election, might stand, not of Works, but of him that calleth.” That the Word *Election* in this Text cannot import any such

CHAP. such Decree from all Eternity, as is supposed, is  
 XII. evident; seeing it only relates to the Choice of  
 ~~~~~ *Jacob* before *Esau*, and to the Priority of the  
Jews, to whom the Blessings of the Gospel
 were first offered: The Scope of the Apostle's
 Doctrine throughout this Epistle being to shew,
 that in respect of Gospel Privileges, the Children
 of the Promise are all those, whether *Jews* or
Gentiles, that walk in the Faith of *Abraham*;
 and that: "Christ is the End of the Law to
 "every one that believeth, *Rom. x. 4.* For
 "there is no Difference between the *Jew* and
 "the *Greek*, for the same Lord over all is rich
 "unto all that call upon him, *Rom. x. 12.*
 " *Rom. xi. 5.* Even so then at this present
 "Time also, there is a Remnant according to
 "the Election of Grace." (*κατ' ἐκλογὴν χάριτος.*) The
Remnant here spoken of were such of the Na-
 tion of the *Jews* as became obedient to the
Christian Faith; which Obedience is according
 to the Election of Grace, which is "through
 "Sanctification of the Spirit unto Obedience,
 " *1 Pet. i. 2.*" Which *Remnant* is called in
 Verse the 7th of the same Chapter (*ἐκλογὴ*) the
Election. So that in Consequence of their Obe-
 dience to the Call of the Gospel they became
 elected.

" *Rom. xi. 7.* What then? *Israel* hath not
 "obtained that which he seeketh for, but
 " (*ἐκλογὴ*) the *Election* hath obtained it, and
 "the rest were blinded". The Persons called
 in this Text the *Election*, were such of the
Israelites as had believed and obeyed the Gospel,
 and

and in Consequence of that *Faith* and *Obedience* CHAP.
 were *elected*; which *Election* was in Time, when XII.
 they came to *believe* and *obey*.

“ *Rom. xi. 28.* As concerning the Gospel,
 “ they are Enemies for your Sake; (*κατὰ τὴν*
 “ *ἐκλογὴν*) but as touching the Election, they are
 “ beloved for the Father’s Sake.” In this Text
 the Word *Election* only shows the Preference
 of the *Jews*, for the Sake of their Fathers, as
 being of the Seed of *Abraham*, and doth not
 relate to any Decree of Election from Eternity.

“ *1 Thess. i. 4.* Knowing, Brethren, beloved
 “ of God, (*τὴν ἐκλογὴν ὑμῶν*) your Election.” In
 this Place the Word *Election* hath a plain and
 manifest Relation to their *Faith* and *Obedience*
 expressed in the Verse next foregoing, *viz.*
 “ Remembring without ceasing your Work of
 “ Faith, and Labour of Love, and Patience of
 “ Hope in our Lord Jesus Christ.”

“ *2 Pet. i. 10.* Wherefore the rather, Bre-
 “ thren, give Diligence to make your Calling
 “ and (*ἐκλογὴν*) Election sure; for if ye do these
 “ Things, ye shall never fall.” Upon which
 Text a * learned and judicious Writer thus
 remarks: “ Now if the Election of a cer-
 “ tain Number of particular Persons were ab-
 “ solute in the Decree of God from Eternity,
 “ and so prior to Calling, then no Condition can
 “ be performed before Election in order to the
 “ making of it sure; for that which is first
 “ from

* R. Claridge in his Posthumous Works, p. 84, 85.

CHAP. " from Eternity, can have nothing before it in
 XII. " Time ; and that which is sure from Eternity
 ~~~~~ " without a Condition, needs not be made sure  
 " by a Condition in Time. But the Apostle  
 " exhorts here to the performing of a Condi-  
 " tion prior in Time to Election, and that is  
 " Calling, which must be first made sure, or  
 " Election cannot. So that this Absurdity un-  
 " avoidably follows from our Adversaries Doc-  
 " trine, That there is something prior in Time  
 " to that which is first from Eternity, if *Elec-*  
 " *tion* be not posterior to Calling. Again, when  
 " the Apostle saith, *If ye do these Things ye*  
 " *shall never fall* ; do not his Words imply,  
 " that upon not doing of these Things they  
 " should fall ? And if so, then it would follow,  
 " that those who were elected by an absolute  
 " Decree to eternal Life, might yet eternally  
 " miscarry, notwithstanding such a peremptory  
 " Decree." For if their Calling and Election  
 was to be made sure in Time, it certainly was  
 not made sure by an absolute Decree from all  
 Eternity.

By this Enquiry into the Meaning of the  
 Word (*Ἐκλογή*) *Election*, in the several Texts  
 where it occurs in the *New Testament*, it doth not  
 appear to have been ever used there to denote  
 any such kind of absolute and *unconditional*  
*Election*, as our modern *Predestinarians*, without  
 any sufficient Warrant or Ground from holy  
 Scripture, have been long accustomed to enter-  
 tain such Apprehensions of, as are apt to cast a  
 Mist over their Judgments in their Enquiries  
 into

into the true Sense and Meaning of the sacred CHAP.  
 Writings. .XII.

We shall next consider the several Texts in our common *English* Version of the New Testament, where the Word (*ἑλεκτός*) *Elect* doth occur, viz.

“*Mat. xxiv. 22.* (*Διὰ τὸ τοὺς ἐλεκτοὺς*) But for the *Elect* sake those Days shall be shortened.  
 “*Ver. 24.* Inasmuch that (if it were possible) they shall deceive (*καὶ τοὺς ἐλεκτοὺς*) the very *Elect*. And *Ver. 31.* And they shall gather together (*τοὺς ἐλεκτοὺς*) his *Elect* from the four Winds.” In these Texts there is not the least Colour, Shadow or Appearance of any Relation the Word (*ἐλεκτός*) *Elect*, can bear to such a Decree from all Eternity, as some suppose; neither do the parallel Texts to them in *Mark xiii. 20, 22, 27*, minister any manner of Pre-  
 tence for a Signification of that Nature.

“*Luke xviii. 7.* And shall not God avenge (*τοὺς ἐλεκτοὺς αὐτοῦ*) his own *Elect*, which cry Day and Night unto him.”

“*Rom. viii. 33.* (*Τίς ἐναντιοῖται κατὰ ἐλεκτῶν θεοῦ*) Who shall lay any Thing to the Charge of God’s *Elect*?”

In neither of these Texts hath the Word (*ἐλεκτῶν*) *Elect*, any Tendency to favour the Interpretation these Mens Opinions would introduce.

“*Col. iii. 12.* Put on therefore as (*ἑλεκτοὶ*) the *Elect* of God, holy and beloved, Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering.” This Text

CHAB. plainly shews, that the christian Virtues there  
 XII. recommended, are such as entitle those who put  
 them on, to be numbered among the *Elect* of  
 God.

1 *Tim.* v. 21. Mention is made of *Elect*  
*Angels*, (*ἐκλεκτῶν ἀγγέλων*) but that is nothing to  
 our present Purpose.

2 *Tim.* iii. 10. Therefore I endure all  
 Things (*πάντα τὰς ἐκλεκτοῦς*) for the *Elects* Sake,  
 that they also may obtain the Salvation which  
 is in Christ Jesus, unto eternal Glory. In  
 this Text the Word *Elect* is evidently applied  
 to denote such Persons as had not yet obtained  
 Salvation, but might possibly fall short of it,  
 and consequently were not under such an abso-  
 lute and peremptory Decree of *Election* as some  
 Men would insinuate.

*Tit.* i. 1. According to the Faith of God's  
 "Elect," (*ἐκλεκτῶν θεῶν*) gives no colour for any  
 such Interpretation.

1 *Pet.* i. 2. *Elect* according to the Fore-  
 knowledge of God the Father, through  
 Sanctification of the Spirit unto Obedience,  
 and Sprinkling of the Blood of Jesus Christ,  
 Grace unto you, and Peace be multiplied.

In this Text the Word *Elect* is removed from  
 its proper Situation, which is in the preceding  
 Verse, where it stands in the Original thus,  
 (*ἐκλεκτοῖς παρεπίδημοις*) *To the Elect Strangers, scat-*  
*tered throughout Pontus, Galatia, Cappadocia,*  
*Asia and Bithynia, according to the Foreknow-*  
*ledge of God the Father, through Sanctification of*  
*the Spirit, &c.* So that these Words, Accord-  
 ing

ing to the Foreknowledge of God the Father, CHAP.  
do not relate to the Word *Elect*, but to what XII.  
follows, viz, *Through Sanctification of the Spirit*  
*unto Obedience, and sprinkling of the Blood of*  
*Jesus Christ.* What induced our Translators of  
the New-Testament into *English*, to remove the  
Word *Elect* out of its Place in the first Verse  
to the second, I shall not pretend to determine ;  
perhaps some of them might think this Read-  
ing more adapted to their own preconceived  
Opinion in this Behalf.

“ 1 Pet. ii. 6. Behold I lay in *Zion* a chief  
“ corner Stone, *Elect* (*Εκλεκτῶν*) and precious,  
“ and he that believeth on him, shall not be  
“ confounded.” Here the Word *Elect* hath  
Relation to Christ himself, and none other.

“ 2 John, Ver. 1. The Elder (*Εκλεκτῆς κυρίας*) to  
“ the *Elect Lady* ; and Ver. 13. The Children  
“ (*τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς*) of thy *Elect Sister*.

“ 1 Pet. v. 13. The Church that is at *Baby-*  
“ *lon*, (*συνεκλεκτῇ*) elected together with you,  
“ saluteth you.”

Upon a thorough Scrutiny into the Meaning  
of all those Texts in our *English* Version of the  
New-Testament, where the Words *Election* and  
*Elect* are made Use of, there doth not appear  
any Foundation, Ground or Reason, for accept-  
ing them in any such Sense or Signification, as  
that of an *absolute, unconditional Election of par-*  
*ticular Persons from Eternity.* A Notion neither  
consonant to Scripture nor Reason.

As then the Greek Word (*Ἐκλογὴ*) englished  
*Election*, doth in the Sense of the Writers of the

CHAP. New-Testament, denote the chusing or setting  
 XII. apart those Persons in Time, who are chosen  
 through Faith in Christ, and Obedience to his  
 Call, who is the *true Light*, and *Saviour* of all  
 Men. And as the same *Greek Word* doth of  
 itself simply denote any kind of *Election* or  
*Choice*, so the Word *ΕΛΕΚΤΟΙ* *Elect*, doth pro-  
 perly signify any chosen, choice, or excellent  
 Thing or Person, as *Προβητα ἐλεκτα*, *choice* or  
*elect Sheep*, Neh. v. 18. *Ελεκται κεδραι*, *Elect* or  
*choice Cedars*, Jer. xxii. 7. And as the *Septuagint*  
 use this Word to denote any *choice Thing*, so  
 do they also apply the same to the *Choice* of  
 Persons, as *Psal. lxxviii. 31.* the *chosen Men* of  
 Israel are called *Ελεκτοις το Ισραηλ*, the *Elect* of  
 Israel. *Judges xx. 34.* *Chosen Men* out of all Israel  
 are called *Ελεκτοι*, *Elect Men*. So also in the  
 New-Testament, *Γενος ἐλεκτου*, *a chosen, or elect,*  
*Generation.* 1 Pet. ii. 9. *Ελεκτη Κυρια*, the *Elect*  
*Lady*, 2 John, Ver. 1. and in other Places, as  
 we have before observed. But tho' these Words  
 do plainly denote some comparative Choice-  
 nels or Excellency in the Persons or Things  
 to which they are applied; yet doth not that  
*Choiceness* or *Excellency* respect or relate to any  
 personal, unconditional Decree from Eternity,  
 but hath a direct Relation to the Faith and  
 Obedience of the *Elected*, as the Ground of  
 their being elected or chosen.

We shall next enquire into the Signification  
 of the Word *Reprobate*, where we meet with  
 it in our *English Version* of the New-Testa-  
 ment. The *Greek Word* render'd *Reprobate*

is *ἀναισθητός*, which Word is not to be taken in **CHAP.**  
 any such Sense, as that of being rejected by an **XII.**  
*absolute* irreverfible Decree from all Eternity; nor do the Texts where it occurs give any  
 colour or countenance to such a rigid Con-  
 struction.

“Rom. i. 28. Even as they did not like to  
 “retain God in their Knowledge, God gave  
 “them over (*ἐν ἀναισθησίᾳ τοῦ νοῦ*) to a reprobate Mind,  
 “to do those Things which are not convenient.”  
 In this Text the Words (*ἀναισθησίᾳ τοῦ νοῦ*) barely im-  
 port a *Mind void of Judgment*, as ’tis rendred  
 in the Margin of some of our Bibles, and the  
 Reason of their being given over to such a  
 Mind, is expressed in the same Verse, viz.  
 “their not liking to retain God in their Know-  
 “ledge;” or as it is Ver. 21. “Because that  
 “when they knew God, they glorified him  
 “not as God.” So that the Word *Reprobate*  
 in this Place relates to their own wilful Dis-  
 obedience, and determinate rejecting the Know-  
 ledge of him, who was made known unto them.  
 Which Act of Disobedience was in Time, and  
 doth not respect any such eternal Decree, as is  
 supposed.

“2 Tim. iii. 8. Now as *Jannes* and *Jambres*  
 “withstood *Moses*, so do these also resist the  
 “Truth, Men of corrupt Minds, (*ἀναισθητοὶ*) re-  
 “probate concerning the Faith.” Here the  
 Word *Reprobate*, plainly relates to their reject-  
 ing the true Faith, and living in Wickedness  
 and Disobedience, being, as the Context ex-  
 presses, Ver. 2, 3, 4. “Lovers of their own selves,  
 “covetous

CHAP. "covetous, Boasters, proud, Blasphemers, dis-  
 XII. "obedient to Parents, unthankful, unholy,  
 "without natural Affection, Truce-breakers,  
 "false Accusers, incontinent, fierce, Despisers  
 "of those that are good, Traitors, heady,  
 "high-minded, Lovers of Pleasure more than  
 "Lovers of God." So that the Cause of their  
*Reprobation* is here fully expressed, viz. their  
*wilful Disobedience*; and for that *having a*  
*Form of Godliness, they denied the Power thereof.*  
 Wherefore let none ascribe to an *eternal Decree*  
 of God, that *Reprobation* or Rejection, which  
 the Text doth attribute to the Sin and Disobe-  
 dience of Man.

"*Tit. i. 16.* They profess that they know  
 "God, but in Works they deny him, being  
 "abominable and disobedient, and unto every  
 "good Work reprobate;" (*ἀδοκίμοι*) which in  
 the marginal Note is also rendred, *void of Judg-*  
*ment.* However, the Cause of their Rejection  
 is here also expressly mentioned, viz. their own  
*abominable and disobedient Doings in Time.*

"*2 Cor. xiii. 5, 6, 7.* Examine yourselves,  
 "whether ye be in the Faith: Prove your own  
 "selves, how that Jesus Christ is in you, ex-  
 "cept ye be (*ἀδοκίμοι*) Reprobates? But I trust  
 "that ye shall know that we are not (*ἀδοκίμοι*)  
 "Reprobates. Now I pray to God that ye do  
 "no Evil, not that we should appear (*δοκίμοι*)  
 "approved, but that ye should do that which  
 "is honest, though we be as (*ἀδοκίμοι*) Repro-  
 "bates." In this Place the Word *δοκίμοι* is  
 rendred *approved*; which shews that the  
 Word

Word *ἀποκρίσιμος* might also have been rendred **CHAP. XII.**  
*disapproved* : However, it has here no necessary  
 Relation to any Decree of *Reprobation* from  
 Eternity, as some Men have unreasonably con-  
 ceived.

To conclude, the Word (*ἀποκρίσιμος*) *Reprobate*, in  
 the Sense of the Writers of the New-Testament,  
 imports such a disapproving, disallowing, or  
 rejecting of Things or Persons, as is done in  
 Time, when the Things or Persons have been  
 manifested to be such as deserve to be disap-  
 proved, disallowed, or rejected ; and a *Reprobate*,  
 is he, who hath revolted from the *Faith* of  
 Christ, rebelled against his *Light*, wilfully shut  
 his Eyes against the Convictions of his Grace,  
 and deliberately quenched the *holy Spirit* in its  
 Reproofs ; for which wilful Acts of Disobe-  
 dience, he also is rejected of God, as the Lord  
 declared of old, “ Them that honour me, I will  
 “ honour, and they that despise me, shall be  
 “ lightly esteemed, 1 Sam. ii. 30.” Which last  
 Words *lightly esteemed*, are clearly expressive of  
 the true Scripture Sense of the Word *Reprobate*.  
 The Use of that Word in the New-Testament  
 never referring to any such personal Decree of  
 Reprobation from Eternity, as some have asserted  
 without any sufficient Warrant of holy Writ.  
 But when Men have entertained a mistaken  
 Notion of such a Decree, they are apt to take  
 the Word *Reprobate* in such a Sense as may be  
 most suitable to their own Mis-apprehensions,  
 without impartially searching the *holy Scripture*,  
 and subjecting their own Opinions to its Direc-  
 tion,

**CHAP.** tion, and regulating their Sentiments by its  
**XII.** Doctrine : So shall they come clearly to discern  
 the *Notion* they have received of absolute and  
 personal Reprobation by a Decree from all Etern-  
 ity, to be not only *antiscriptural*, but *dérogatory*  
 to the *Mercy of God*, and *repugnant* to the End,  
 Design, and Purpose of the Gospel Dispensation,  
 which is to exhibit and set forth the universal  
 Love and Mercy of God, thro' his Son Jesus  
 Christ, to the whole Race of Mankind, viz.  
 to every Man that cometh into the World, with-  
 out excluding or excepting any of the Sons and  
 Daughters of Men, who do not by their own  
 wilful Disobedience and Rejection of his *Grace*,  
*Light*, *Love* and *good Spirit*, freely offered unto  
 all, obstinately and voluntarily exclude them-  
 selves.

## C H A P XIII.

*Being a Recapitulation of the foregoing Chapters.*

**W**E have, in the Chapters foregoing, produced a Multitude of Texts of holy Scripture, concurring to establish the Truth of these Propositions, viz.

*In CHAP. I. That the Purpose, Will and Pleasure of God, is the Salvation of all Mankind.*

*II. That the Call of God, and Offers of his Salvation, are extended unto all Men.*

*III. That God hath afforded unto every Man a Sufficiency of his Light, Grace and good Spirit, to give him the Knowledge of his Duty, and Ability or Power to perform the same.*

*IV. That Life and Immortality are the proposed Rewards of Faith and Obedience.*

*V. That the Mercy and Long-suffering of God, is in order to lead Sinners to Repentance and Amendment of Life.*

CHAP. In CHAP. VI. *That Death came by Sin and Dis-*  
 XIII.  


*obedience; and Deliverance from the Dominion of Sin and Satan, is through Jesus Christ our Lord.*

VII. *That Men, influenced by the holy Spirit to the Practice of christian Virtues, may make their Calling and Election sure.*

VIII. *That GOD is no Respector of Persons.*

IX. *That Faith and Obedience are the Ground of Election.*

X. *That Election, according to the Doctrine of holy Writ, is conditional.*

XI. *That Man's Destruction is of himself, through his own wilful Disobedience.*

XII. *That the Words Election and Elect, in the Sense of holy Scripture, signify a Choice, or Acceptance of the Faithful and Obedient in their well-doing; and that the Word Reprobate signifies a Rejection of the Unfaithful and Disobedient in their evil-doing.*

[ From these Propositions, being Gospel-Truths, firmly established by the concurring Testimonies of the divinely inspired Writers, we may reasonably and warrantably conclude, that whatsoever Doctrine or Opinion of Men shall appear contrary to those established Truths, is to be testified

testified against, and rejected as *unsound* and *antiscritptural*.

CHAP.  
XIV.

C H A P. XIV.

*Demonstrating that the Doctrine of absolute and unconditional Decrees of personal Election and Reprobation, is contrary to the established Truths of the Gospel.*

THE Doctrine of absolute and unconditional Decrees of *Election* and *Reprobation*, by which a certain Number of particular Persons are said to be elected unto Life and Salvation from all Eternity, without any regard to their Faith and Obedience ; and by which all the rest (the far greater Part) of Mankind, are said to be reprobated from all Eternity by an irreversible Sentence of Damnation, without any regard to their Infidelity and Disobedience, is a Doctrine contrary to the above - mentioned *Propositions*, or *Gospel-Truths*, established by the Authority of the *holy Scriptures*. From which Contrariety, and the Validity of the Scripture Proofs herein before produced, I draw the following *Inferences*, viz.

1<sup>st</sup>. *If it be true, that the Purpose, Will and Pleasure of God is the Salvation of all Men, as the Texts before produced, in Chap. 1, clearly prove ; it follows by a necessary Consequence, that the aforesaid Doctrine, which represents*

CHAP. the far greater Part of Mankind as under an  
 XIV. absolute and *irreversible Decree of Damnation*  
 from all Eternity, is expressely contrary to the  
 afore said Proposition, and therefore to be pro-  
 nounced *false and antisciptural*.

2d. If it be true, that the Call of God, and  
 the Offers of his Salvation, are extended unto all  
 the Children of Men, as the Texts produced in  
 Chap. 2, foregoing, do fully prove; it follows,  
 that the Will of God is, that all should come  
 at his Call, and accept the Offers of his Salva-  
 tion, and consequently that there can be no  
 such Decree of God from Eternity, as excludes  
 any Man from coming at his Call, and from  
 accepting of his Offer. And therefore the  
*Doctrine* which teacheth any such Decree, is  
*unsound and antisciptural*.

3d. If it be true, that God hath afforded unto  
 every Man a Sufficiency of his Light, Grace and  
 good Spirit, to instruct him in the Knowledge of  
 his Duty, and to give him Power to perform the  
 same, as the foregoing Texts collected in Chap.  
 3, do abundantly prove; it must have been the  
 Mind and Will of God, that every Man should  
 live according to the Good he knows, and do  
 that Duty which he has Power to perform:  
 And consequently there cannot be any such  
 Decree of God from Eternity, as would abso-  
 lutely condemn any Man before he hath acted  
 contrary to his Knowledge, and before he has  
 fallen short of performing the Duty in his  
 Power to do; and consequently the *Doctrine*  
 which teacheth such a Decree, is *false and*  
*antisciptural*.

4th,

4th. *If it be true, that eternal Life, Glory* CHAP. XIV.  
*and Immortality are the proposed Rewards of Faith and Obedience,* as the Texts of holy Scripture in Chap. 4, foregoing do manifest; it must follow, that seeing *Life and Immortality* are proposed *unto all*, Faith and Obedience must be possible *to all*: And consequently such a *Decree of Reprobation*, as renders Faith and Obedience impossible to the greater Part of Mankind, cannot be; and therefore the *Doctrine* which asserts such a Decree, is *false and antisciptural*.

5th. *If it be true, that the Mercy and Long-suffering of God is extended unto all Men, in order to lead Sinners to Repentance and Amendment of Life,* as the Scripture-proofs produced in Chap. 5, do clearly evince; it follows, that *God is not willing that any should perish*; and consequently the *Doctrine* which represents God, as having from all Eternity irreversibly decreed the greater Part of Mankind to everlasting Perdition, is altogether *untrue and antisciptural*.

6th. *If it be true, that Death came by Sin, and that Deliverance from under the Dominion of Sin and Satan is through Jesus Christ our Lord,* as the Texts cited in Chap. 6, foregoing confirm; and if, as the Apostle declares, "For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil:" Then is the aforesaid *Doctrine*, which represents the greater Part of Mankind as irreversibly doomed from all Eternity  
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CHAP. to be and continue *Vassals* to *Sin* and *Satan*,  
 XIV. derogatory to the Virtue of the Sacrifice of  
 ~~~~~ Christ, who gave himself a Ransom for all,  
 destructive to the *Christian* Faith, and to be
 rejected as *groundless* and *antiscriptural*.

7th. If it be true, that Men by the Practice of Christianity may make their Calling and Election sure, as by the Texts of Scripture exhibited in Chap. 7, foregoing is proved; then is the Practice of Christianity made a Condition of assuring Man's Election. Now if, as the aforesaid Doctrine imports, Election of particular Persons were decreed from all Eternity, then was it made sure from all Eternity, and consequently there would have been no Ground for that Exhortation of the Apostle Peter, who says, "Wherefore the
 "rather, Brethren, give Diligence to make
 "your Calling and Election sure, for if ye
 "do these Things ye shall never fall, 2 Pet.
 "i. 10." Which Exhortation plainly implies a Possibility of their falling; and that Possibility of their falling could not have been supposed, had their Election been by an absolute Decree from all Eternity: Nor could they reasonably have been urged to make their Election sure, had it been already made sure by an eternal and peremptory Decree. By which the Falseness of the said Doctrine doth evidently appear, which therefore may justly be pronounced *untrue* and *antiscriptural*.

8th. If it be true, that God is no Respector of Persons, as the Testimonies of holy Writ contained

contained in *Chap. 8*, foregoing do assure us; then CHAP.
must the aforesaid Doctrine, which represents XIV.
God himself as Electing unto Salvation, by an
absolute Decree from all Eternity, certain particular Persons, without respect to their Faith and Obedience, and so renders him to be what the Scripture declares he is not, *a Respector of Persons*; be false and antisciptural.

9th. If it be true, that Faith and Obedience are the Ground of Election, as is proved by many Texts of Scripture in *Chap. 9*, foregoing; then is the Doctrine of absolute, personal and unconditional Election, contrary to Truth, and antisciptural.

10th. If it be true, that Election, according to holy Writ, is conditional, as is abundantly proved in *Chap. 10*, foregoing; then is the Doctrine of Election by an absolute eternal Decree, without respect to Faith and Obedience, false and antisciptural.

11th. If it be true, that Man's Destruction is of himself, through his own wilful Disobedience, as by plain Scripture Proofs exhibited in *Chap. 11*, foregoing, doth manifestly appear; then his Destruction was not predetermined by an absolute unconditional Decree of Reprobation from all Eternity, and consequently the Doctrine which represents it so to be, is false and antisciptural.

12th. If the Words Election and Elect do not in the Sense of holy Scripture import any such absolute and unconditional Decree of Election, as the aforesaid Doctrine would inculcate,

CHAP. culcate, which we think is fully proved in
 XIV. Chap. 12, foregoing ; and if the Word *Re-*
 ~~~~~ *probate* doth not denote any *Rejection by an*  
*absolute Decree from Eternity*, as we think  
 is also proved in the same Chapter ; it will  
 follow, that as many as have been taught  
 and accustomed to accept them in a Sig-  
 nification which they do not properly carry  
 with them, have been misled to entertain for  
 Truth, a Doctrine which is indeed *erroneous*  
 and *antisciptural*.

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## The Conclusion.

**T**O conclude : The Sum of the whole Matter, as to the Scripture Doctrine concerning *Election*, is briefly this ; That *Christ* is the *Elect* of God : That he is the Head, the Well-spring and Fountain of *Election*. In him, the Root of *Election*, Men are said to be *Elected* or *Chosen*, as they come to believe in him, and walk in Obedience to his holy Spirit, in which Faith and Obedience, they become *accepted in the Beloved, Elect, or Chosen*. This *Election* is emphatically expressed by the *Psalmist*, “ Know, *saith he*, “ that the Lord hath set apart him “ that is godly for himself, *Psal. iv. 3.*” Men are the *Elect* or *Chosen* of God, as they are *found in Christ* ; and they are *found in Christ*, as they come to be made Partakers of the *Righteousness which is of God, through Faith in Christ*. “ We are, *saith the Apostle Paul*, “ his Workmanship, created “ in Christ Jesus unto good Works, which “ God hath before ordained that we should “ walk in them, *Ephes. ii. 10.*” And again, “ According as he hath Chosen us in him, “ before the Foundation of the World, that “ we should be holy, and without Blame  
I “ before

“ before him in Love, *Ephes. i. 4.*” Hence it appears, that the *Election* of Men in Christ, is an *Election* unto Holiness, an *Election* unto good Works. For God, who will have all Men to be saved, willeth also that all Men should be sanctified, and be made Partakers of his Holiness; and for that End he sent his Son, “ who gave himself for “ us,” (not only a Sacrifice for the Remission of Sins that are past, but also) “ that he might “ redeem us from all Iniquity, and purify unto “ himself a peculiar People, zealous of good “ Works, *Tit. ii. 14.*” The *Election* of all the Chosen of God is “ through Sanctification of “ the Spirit unto Obedience, *1 Pet. i. 2.*” This Obedience and walking in good Works, is a Point of very great Importance, and which the holy Scriptures lay the utmost Weight and Stress upon: “ Without Holiness no Man shall see “ the Lord, *Heb. xii. 14.*” And as to good Works, they are the *Life of Faith*, according to that of the Apostle, “ As the Body without “ the Spirit is dead, so Faith without Works is “ dead also, *James ii. 16.*” True Christianity consisteth more in the Practice of Piety, than in Niceties of Speculation; in doing our plainly revealed Duty, than in discussing intricate Points of Doctrine: Wherefore we tenderly caution and exhort those who are busying themselves with curious Enquiries into the Decrees of God, and into the Extent and Nature of his Foreknowledge and Predestination, to beware, lest they run beyond their Depth, and be misled into  
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a Neglect of the plain and necessary Duty of Well-doing. And let them especially bear in Mind the last five Verses of the second Epistle of *Peter*; with a Transcript of which we shall close this Discourse, *viz.*

“ Wherefore, Beloved, seeing that ye look  
 “ for such Things, *viz.* New Heavens, and a  
 “ New Earth, wherein dwelleth Righteousness,  
 “ be diligent that ye may be found of him in  
 “ Peace, without Spot and blameless.

“ And account that the Long-suffering of  
 “ our Lord is Salvation, even as our beloved  
 “ Brother *Paul* also, according to the Wis-  
 “ dom given unto him, hath written unto you.

“ As also in all his Epistles, speaking in  
 “ them of these Things, in which are some  
 “ Things hard to be understood, which they  
 “ that are unlearned and unstable, wrest, as  
 “ they do also the other Scriptures, to their own  
 “ Destruction.

“ Ye therefore, Beloved, seeing ye know  
 “ these Things before, beware, lest ye also  
 “ being led away with the Error of the  
 “ Wicked, fall from your own Stedfastness.

“ But grow in Grace, and in the Know-  
 “ ledge of our Lord and Saviour Jesus Christ.  
 “ To him be Glory, both now and for ever,  
 “ *Amen.*”

F I N I S.

"And of the plain and necessary Duty of  
 Well-doing. And let them especially bear in  
 Mind that his Law is written of the Lord's Right  
 of Power, with a Taper of which we shall  
 "We beseech, beloved, feeling that ye look  
 for the Lord's coming, and New Heavens, and a  
 New Earth, wherein dwelleth Righteousness,  
 the things that ye may be found of him in  
 Peace, without spot and blemish.  
 "And account that the Long-suffering of  
 our Lord's Salvation, even as our beloved  
 Brother Paul also, according to the Will-  
 don given unto him, hath written unto you.  
 "As also in all his Epistles, speaking in  
 "of their which are some  
 "Things hard to be understood, which they  
 "that are unlearned and unstable, wrest, as  
 "that do also the other Scriptures, to their own  
 "Destruction.  
 "Ye therefore, beloved, feeling ye know  
 "these Things before, beware, lest ye also  
 "be led away with the Error of the  
 "Wicked, fall from your own steadfastness.  
 "But grow in Grace, and in the Know-  
 "ledge of our Lord and Saviour Jesus Christ.  
 "To him be Glory, both now and for ever.  
 "Amen."

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